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ABSTRACT

This speech, presented at the reception of the Julian Smith Award, provides a short history of the author and of outdoor education. Outdoor education is defined as education in, about, and for the outdoors. Several points of interest regarding outdoor education are stressed by the author. These include: (1) there is a need for the public to be kept informed about the outdoors so they can use and appreciate the outdoors; (2) outdoor education needs to be taught in the out-of-doors, not in the classroom; (3) there is still a debate between outdoor education and outdoor recreation; and (4) the job of outdoor educators is a lifelong educational process of making people work for nature. (MVL)

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The Inseparable Links of Outdoor Education

or

You Can't Divide a Mobius

by

Phyllis M. Ford

Department of Park and Recreation Resources

Michigan State University

East Lansing, Michigan 48824

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The Inseparable Links of Outdoor Education
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You Can't Divide a Mobius

Phyllis M. Ford

It is indeed an honor and a privilege to receive the Julian Smith Award, and especially to receive it in Boston, for it was here in Massachusetts that I began my interest in outdoor education as a very young child growing up in the small town of Lincoln about 14 miles from here. I remember learning that Paul Revere had been captured on the northern edge of the town and I never knew whether that was a fact that should cause us to feel pride or shame. The drinking water for Lincoln came from Sandy Pond which was known earlier as Flint's Pond and any of you who have read Thoreau's Walden will recognize Flint's Pond as the "other" pond in that book. I worked picking strawberries for one of Flint's grandson's when I was 15. I learned to swim in Walden Pond and attended high school in the historic town of Concord.

My early education was full of the history of the American Revolution and the literature of the Concord authors. Henry David Thoreau, Ralph Waldo Emerson, the Alcotts, and Oliver Wendell Holmes were not only household names, they were annual reading assignments in school. I think the first cultural shock I received as a teenager was to move to another community my senior year in high school and find out that every high school student in the United States did not read one or more Concord authors every year and that most people had no idea why it was significant to have learned to swim in Walden

Pond. I had thought it was something of great significance -- like being baptized in transcendentalism or receiving Thoreau's gift of solitary observations by osmosis. I soon learned that the rest of the country was "disadvantaged;" they had not grown up where the cradle of liberty was rocked and where the naturalist movement of Thoreau and Emerson was born.

My childhood was spent roaming the forests of Massachusetts and New Hampshire. During the depression of the 1930's, backpacking was an inexpensive way for a family to take a vacation trip, and I partook of my first backpacking trip at the age of nine into the White Mountains of New Hampshire as my family were ardent members of the well-known Appalachian Mountain Club. Not only did I overcome an early fear of the outdoors, I got hooked on it and haven't stopped learning since! You can see that my early love of nature and literature stemmed from this New England background.

It was at the University of Massachusetts that I studied under the great Dr. William G. Vinal, better known as Cap'n Bill, in the field of Nature Recreation, a topic that is no longer available to any college major. Not only did I study under Cap'n Bill, I found an area of study that would keep me fused to the out of doors as if it were a natural appendage. The outdoors and knowledge of it in all its aspects has become a way of life for me as well as a way of earning a living. Cap'n Bill introduced me to the name of Rey Carlson of Indiana University and it was there I went for my Doctorate. When I was working on my Master's degree in Arizona, I heard that Cap'n Bill was retired from Massachusetts and teaching a summer session in outdoor education on the graduate level at Sargent Camp, the outdoor site of Boston University. Away I drove, back to New Hampshire, to take that glorious summer course. It was there that I met Julian Smith who came for two days of guest lecturing. I

can still see him with those dark piercing eyes beneath bushy brows and hear his voice full of dedication and intensity. I kept the notes from his 1952 lectures until 1980 when I used them to help write the book, Principles and Practices of Outdoor/Environmental Education. Now I am at Michigan State University, the place where Julian Smith made outdoor education come alive to every education major and available to every school child. It is because of this geographic area and the outdoor educators I met here and the indoctrination I received into outdoor education and outdoor recreation in Massachusetts and New Hampshire that it is such a great honor to me personally to receive this award and to receive it here in Boston.

The title of this talk is listed as "The Inseparable Links of Outdoor Education"; however, I suggested a sub-title so the title should read: "The Inseparable Links of Outdoor Education or You Can't Divide a Mobius." Obviously the editor of the program felt that the title was too long or that no one would know what it meant if I were permitted to state that I was talking about a mobius. He left the sub-title out but I can put it in here and explain what I mean. It is fitting, therefore, that we spend sometime defining the mobius, explaining why it cannot be divided, and relating it to the topic of outdoor education.

A mobius is a loop with a twist to it. You have been provided with a mobius as you entered. You can see that your mobius is a piece of paper about 11 inches long and 1 inch wide that has been fashioned into a loop by giving it a twist and then joining the two ends. There is a letter A on the outside of the loop. If you start there and follow the loop around to where you started, you may be surprised to find out that you do not return to the point marked A but you return to the point marked B that is opposite and underneath

the A. That is a mobius. It is loop that you can follow; however, you don't get back to the starting place unless you go around more than once. For some of us, by the time we have gone around the second time and have finally reached the A again, we have forgotten all the things we saw or passed along the way, or even what our starting point really was.

The topic of outdoor education is much like a mobius. We find that many times we try to do the same thing over and over again but it just doesn't work. The field of outdoor education changes so that when we finish our task we find that we can't start over again from the same beginning because we have ended up somewhere else.

Examples of the twisting, changing faces of outdoor education are many. Anyone who has been in the field very long has witnessed them. We used to teach people to build bough beds of balsam fir and tuck the cut ends in so none poked through the blanket roll. Today we teach minimum impact camping and hide our heads in shame as we recall how many century-old small firs we have hacked down on the sides of the Presidential Mountains of New Hampshire.

We used to teach people how to get rid of litter on a backpack trip. First is was "burn it," then "bury it," and today, it is "carry it." What you carry in, you carry out. Take nothing but pictures; and leave nothing but footprints. Only now, don't even leave your footprints, for trail compaction, soil erosion, and all signs of humans in the outdoors means a diminished experience for the next to travel the trail.

The ways we teach about the natural resources have changed. At first it was identification, complete with Latin names. We knew the difference between Pinus strobus and Ribes lacustra and Ribes rotundifolium, but most people never knew which was the pine and which was the currant and that each is

connected to the white pine blister rust. From identification we turned to collections, as if stacks of newsprint pressing increasingly brown and sere petals and leaves would help us to learn nature. Then, in an abrupt switch, we learned to observe through use of all senses. We taught children to see, feel, hear, smell, and even taste nature as if by osmosis they would then know it.

After that we taught soil, water, animals and plants-separately, yet hoping our students could put them together into a unified whole. Today many of us are teaching ecosystems -- the forest, the meadow, the stream. And some are teaching skills -- fire building, skiing, survival in the snow, canoeing and rapelling. Others are teaching group processes -- the so-called soft skills of interpersonal relations and communication. Yes, we have made many twists and changes and we don't return to the points from which we started, so outdoor education is analogous to a mobius.

The loop called outdoor education is often too big for us to handle. If there are three parts such as knowledge, skills and attitudes, we tend to want to focus on just one. Outward Bound tends to focus on skills. The resident outdoor school for fifth graders tends to focus on knowledge, and the social welfare programs tend to focus on social living skills. Each of these is a link in the holistic outdoor education program. We pick the parts we find most convenient to our own knowledge, skills, or attitudes. Outdoor education, nature study, adventure education, environmental ethics, group work, conservation education, school camping, initiative skills, challenge -- we even call it what we find suits us the best. We can't do it all so we divide it. Because we are busy, committed to our own areas, and perhaps

narrow in our own preparation or in our perspective, we tend to separate the links or the components of what outdoor education really is.

Let us consider our mobius again and the loop I have called outdoor education. Suppose I decide that I can't be bothered with the "knowledge" aspect of outdoor education and I try to cut it off. With my scissors I will cut a third of the loop off by dividing the larger loop into two loops. It is easy to see that I have cut the large loop into two parts but the loops are still linked. In desperation, because I am now even more harassed with the loop of knowledge dangling from the larger loop, I now attempt to cut off another third, this time a loop called attitudes. And now I am faced with an even more complex problem. Not only can I not separate the three loops, they are inextricably tangled and my nice clean circle of outdoor education has become an indecipherable complexity of intertwined parts. This new product, still called outdoor education, is now impossible to describe to even the most knowledgeable outdoor educator let alone the naive general public. The links are truly inseparable. In this case the whole was not only greater than the sum of the parts, no matter what they were, but the whole was entire only when the parts were all there and all joined as one.

What then are the links of outdoor education? There are many, but let me suggest three sets of links, each with three links. A few years ago, the Council on Outdoor Education accepted as a definition of outdoor education, "Outdoor education is education <u>in</u>, <u>about</u>, and <u>for</u> the out of doors. It isn't a new definition. It is one coined by George Donaldson in 1950 and used until someone came along with one that sounded more academic and scholarly but not necessarily more useful. Donaldson's definition tells where the learning takes place, the topic to be taught, and the purpose of the activity. To

people in the United Kingdom countries (i.e. Canada, Australia, England, Scotland), and among many Americans, outdoor education refers to recreational activities such as hiking, camping, canoeing, etc. Outdoor education is also referred to as a method or process of extending the curriculum or a process of involving direct learning experiences. Some say it is a place, and others consider it to be a topic. Outdoor education broadly incudes programs that may be curriculum oriented, behavior oriented, recreation oriented, conservation oriented, or camping/survival oriented. In its most inclusive sense, however, outdoor education is education about the outdoors and its many ramifications, in the outdoors, and for the purpose of developing knowledge, skills and attitudes concerning the world in which we live.

While simple, this definition can apply to all facets of outdoor education. Why is "education in, about and for the outdoors" the most appropriate definition and why are the links in, about and for inseparable?

This definition tells the place, the topic and the purpose of outdoor education. Any teacher or leader will agree that we cannot have any educational or recreational program without a location, a subject and some objectives. In, for, and about are inseparable. In tells us that outdoor education can occur in any outdoor setting, from a school yard in an industrial neighborhood to a remote wilderness setting, in swamps, meadows, forests, shores, lakes, prairies, deserts, estuaries, and all other biomes. Outdoor education often takes place on a walk around the block, or on a visit to a cemetery, a gravel pit, or an urban renewal project. It can happen on the concrete of a playground, in the weeds of a vacant lot, on the fringe of a sewage treatment plant, at a city zoo, on a forest trail, or in a national park. These kinds of locations are conducive to first-hand experiences, to

direct contact with the topic, and to participant interaction and socialization.

About explains that the topic is the outdoors itself and the cultural aspects related to the natural environment. You may teach about biology, geology, communication, history, political sciences, art, physical education, or endurance, but learning occurs through the context of the outdoors. Soil, water, animals and plants make up the basic areas of study, but student and participants may learn and practice outdoor activities pursued during leisure time, or may investigate human alternations of an ecosystem. Nevertheless, the educational/recreational topics are related to the natural environment.

Education in the outdoors just for the sake of being in the outdoors is hypocrisy. The idea that children learn better in the outdoors has not been proven. It isn't being in the outdoors that causes the better learning. We know from research that change usually contributes to enhanced learning. It is being in a new environment that works. Children learn better on a field trip to a museum, to a factory, to a prison. It is not just being in the outdoors that stimulates learning. It is being in a new environment and learning first hand about the environment from excellent teachers that works. While our students/participants are in the outdoors, we must teach them about the outdoors, and we must teach them with the idea in mind that they will use the outdoors for their own recreation in later years. When they do that, they must know something about the outdoors, its fragile and finite resources, its dangers, its beauties and with the idea in mind to preserve it for the future generations.

For tells us that the purpose of outdoor education is related to implementing the domains of learning for the sake of the ecosystem itself.

For tells us that we are educating in the outdoors about the outdoors because we are concerned about the future of the outdoors and need to know how to protect it against further degradation.

The in, about and for are interrelated and cannot be separated. Anyone who is teaching in the outdoors and does not teach about the outdoors is using the natural setting purely as a vehicle for some other propose. If we are in the outdoors and are not teaching about the medium we are using for our setting, we are guilty of using the resources for our own glorification, an activity that we can no longer afford to pursue. If we are educating in the outdoors about the outdoors with no purpose of perpetuating the outdoors, then we are guilty of hypocrisy and of offering empty purposeless programs or of offering programs that will destroy the very setting for which we use them. Surely those links cannot be separated nor can any one of them even be ignored, for they will only get entangled.

A second set of links consists of the three domains of learning. For many years we have recognized that there are three ways of learning referred to currently as the three domains of learning. In the early 1950's writers of leadership in the outdoors referred to primary, secondary, and concomitant skills. Before that, educators wrote about knowledge, skills, and attitudes. In the 1960's literature contained references to mental, physical, and social learnings, and today, pedogogists refer to cognitive, psycho-motor, and affective learnings. Each of these links of three terms means the same thing. We have long noted that learning occurs on these three levels. If one thinks about the writings of some who were philosophers rather than pedogogists, it will become clear that the concepts of mind, body, and spirit are identical to

those of knowledge, skill and attitude or the other trios of interrelated terms.

Further, a common definition of outdoor recreation refers to use, understanding and appreciation of natural resources. These actions are identical to the psycho-motor, cognitive, and affective domains of learning. To teach skills without knowledge or attitudes; to teach knowledge without skills or attitudes; or to teach attitudes without knowledge or skills is to cheat the learner of two-thirds of the potential joy of the activity. The resident outdoor school that teaches only scientific facts about ecosystems is cheating the child of an understanding of safety and survival when using the outdoors later as a leisure setting. Also that program cheats the child of any attitudes concerning a need to save the world from ecological plunder and the need for future political action.

The subject matter of outdoor education is a holistic combination of the knowledge of the interrelationships of all nature and human beings, attitudes for caring for the universe, and skills for utilizing natural resources for human survival and for leisure pursuits. In the broadest terms, the topic is the interrelationship of the human being and the natural resources upon which societies depend, with the goal of stewardship in mind.

The outdoor education program that incorporates the study of plants, animals, soil and water with a little map and compass thrown in to justify the study of math is doing a great disservice to the child. Why learn map and compass unless it can be learned as a practical recreational activity with survival skills in mind? Stepping off distances and following a three-sided route in a meadow has no practical application unless it is taught for application.

The outdoor pursuits program that is filled with teaching the skills of rapelling, climbing and surviving 72 hours in the solo experience with little shelter and no food is teaching skills but for what purpose and why in a natural setting? Couldn't the skills of climbing and rope courses be taught equally well in a gymnasium? Couldn't the development of self-concept be done equally well in a gymnastics program? If the outdoor setting is used just for the vehicle to build self-confidence then isn't it a hypocrisy to insist that the setting be the outdoors? Programs that teach skills in the outdoors have a responsibility to teach something about the setting in which the skills are taught, to teach a respect and sense of responsibility for the care of the medium in which the skills are learned.

For those who are physically active in the outdoor pursuits, such as climbers, canoeists, backpackers and hunters, the quality of the experience is directly related to the quantity of knowledge and depth of appreciation about the resource. The person who fishes is most successful and probably most content with a knowledge of eating habits of the fish as well as water quality, temperature, and water movement. Furthermore, the person who fishes is probably most content with a knowledge of fishing regulations and an understanding for their contents. This person is, in all likelihood, more considerate of the feelings and rights of others fishing in the same stream.

The best hunters are usually those who have more than the skill to aim and fire a gun. They understand the prey, they know its eating, resting, migration, and flight habits. They are not the poachers. They are the ethical hunters who shoot to thin the herd and they eat their game after bagging it.

The cross-country skier is more successful, probably has a more enjoyable time, and is certainly acting in a safer manner with a knowledge of the crystal form of the snow, weather conditions and their changes, and the terrain and plants through which he or she travels. The attitudes toward other skiers, the ski rescue teams and even the snowmobile are usually more positive, as well as is the commitment to be active in the effort to maintain and groom trails.

Rock climbers need to listen to the naturalists and those who teach ethics to learn their skills best. The naturalists need to listen to the social psychologists and philosophers and to the rock climbers to learn best. The social psychologists and environmentalists need to learn from the rock climbers and the naturalists to develop a holistic point of view.

The rock climber who climbs to discover and classify the elusive penstemon, a mountain plant, understands stewardship. The bird watcher who knows about hypothermia and survival skills makes a better Nature Conservancy member than does the person who joins for the status of belonging to an environmental group. The environmentalist who understand the difference between shade tolerant and intolerant forest species and who has camped in both types of forests is a more rational advocate of new logging methods then is the person whose environmental attitudes are driven by reading editorials. Thus knowledge, skills, and attitudes is a set of inseparable links.

The third set of indivisible attributes of outdoor education are human resources, natural resources and cultural resources. This is the trilogy developed by the Greek landscape architect, Doxiades. Here culture refers to art, beliefs and ideals that a society leaves behind. Our culture is based on finance, religion, education, government, politics, and other social

institutions. We cannot separate the human from the natural from the cultural. In our own society we have a minor dilemma. The National Park Service sets aside a historic site to preserve our maritime culture for the edification of the visitors. In order to preserve the historical (cultural) building they must shore up the moving sand dunes artificially, thus interfering with the natural resources they are mandated to preserve. The visitors expect both history and nature, yet one is destroying the other and the park service must interfere with one to save the other.

A second example: Our culture is one of household pets. We take our dogs on vacation. Those who sail large boats are Lake Superior take their dogs with them. And when they go ashore on Isle Royale National Park, their dogs go too. It is illegal but the owners feel the dogs have a right to a day on shore. There is evidence that some dogs transmitted the Parvo virus to the island and it infected the wolves resulting in a decline of the wolf population to 12 in 1988.

It is believed that the main reason people visit Isle Royale National Park is because there is a very remote chance they might catch a glimpse of a wolf. If there are no wolves why have the national park? Our culture, natural resources and human interest are inseparable here.

Other examples of the links of human resources, natural resources, and cultural resources are the interrelation between our automobile dependent culture, natural fossil fuels and the human beings whose lives depend on jobs making cars. To teach environmentally only about the need to curtail use of fossil fuels denies the learner the knowledge of two-thirds of the issue.

When we teach about the resources damaged by acid rain, we must also teach about our cultural demands for products manufactured by the people who

will pollute the air to keep the jobs to buy the products. Thus we begin to understand that natural resources are interrelated with human resources and cultural resources.

Thus we have three examples of sets of three inseparable links: education in the outdoors, about the outdoors and for the outdoors; knowledge, skills, and attitudes; and human resources, cultural resources, and natural resources. A holistic outdoor education -- or if we wish to call it outdoor education/outdoor recreation program -- then is one that occurs in, about and for the outdoors. Further it is one that encompasses knowledge, skills and attitudes. Moreover it envelopes a focus on natural resources, cultural resources and human resources.

Another linkage is related to the old debate between is it outdoor recreation or outdoor education; is it school oriented or leisure oriented? The linkage is strong. Each is education; each is related to use of leisure. It may be as George Leonard calls it: "learning with ecstacy." Is that not learning with the leisure state of mind? Our goal is to make the formal classroom become so fascinating that the learner will feel at leisure and ecstatic about the new facts, skills and attitudes gained.

Another linkage might be the links of time. The past, the present, and the future. We may teach about the use of the land 7,000 years ago, today, and conjecture about hydroponic plants in a space station in the year 2089. Or camping skills in 1889, 1989 and 2089 -- each is inseparable from the other.

And better still, what about the linkage of outdoor education leaders past, present and future?

Why does Michigan State University no longer follow Julian Smith? Why are there no more college curricula in Nature Study? Why did Cornell, that last great fortress of the Nature Study Movement, let its program elapse? Why are there so few residential outdoor schools for the elementary child remaining today? Why are the programs for high risk activities so few and far between and so disdained by many educators? Why are youth camps on the downward trend? Why are there so few books on outdoor education sold anymore? Why can't students find many places where they can major in outdoor education? in camping education? in outdoor recreation program activities?

It may be that all outdoor educators have a Sisyiphus Syndrome. You remember Sysiphus was that cunning Greek king who was punished for his crimes. He had to spend all of eternity pushing a rock to the top of the hill only to have it roll down again just as he reached the top. I think outdoor educators have followed in the footsteps of Sisyphus for years. We all seem to think that the boulder that is outdoor education is something that we push until we get to the top of the summit and then we can let it go and it will roll down the other side by itself and keep going ad infinitum. Unfortunately, we seem to let go before we reach the summit and the boulder rolls back down behind us and we have to start over again. What we don't realize is that there is no summit. Outdoor education must be pushed uphill by each of us for the rest of our lives. There is no way that it will roll along by itself. If we are leaders must be leaders forever and never rest on the laurels of those who went before us. Julian Smith, Cap'n Bill Vinal, and countless others will be forgotten and we will ask "Why?" but we have no one to blame but ourselves. We must continue to push that boulder up hill for the entirety of our lives and each of our followers, students, converts or who ever else comes along

must be equal to the task. It must be a Sisyphaen process for all of us except we must never allow the boulder to roll backwards. We must never expect to reach a summit.

Why is the name of Julian Smith so unknown today? Perhaps we expected Julian to be our Sisyphus. Did we expect him to push the rock of outdoor education up the hill hoping it would slide over the top and keep going? Where are the people who followed Julian Smith, L. B. Sharp, Cap'n Bill Vinal, Rey Carlson, and others. Who is pushing the rock of outdoor education up the hill now?

Ideas don't work after just one push. Very few good ideas have caught on after just one person recommended them. Have you ever heard of John J. Loud? It was he who invented the ball point pen and received a patent for it in 1888. But the ball point didn't catch on until 1945, long after Loud's death. The ball point invented by Loud wasn't perfect; it leaked. But Ladislas Biro, a Hungarian army veteran in search of a money-making idea, reinvented the ball point in 1919 and convinced the president of Argentina to let him produce the pens in Buenos Aires. Of course, the pen still leaked but Biro sold the rights to the Schaeffer Pen Company for a half-million dollars and with a new supposedly leak-proof ink, Schaeffer manufacturer sold the pens in 1944. One department store sold $100,000 worth of them in one day. The new ink, however, disappeared after exposure to sunlight and no bank would honor a check signed with a ball point. Finally, in 1945, the Frenchman, Baron Bich, tinkered with the pen in a shed in a Paris suburb and soon after 18 factories produced "Bic" pens at a rate of seven million a day. The ball point idea finally caught on 57 years after it had been patented.

If that had been outdoor education, perhaps it would have died right after Loud produced that first leaky ball point. Other ideas that did not catch on at first include the public schools concept with all children following the same curriculum of reading, writing, and arithmetic. Our great pioneer, Luther Gulick, after whom the highest award in this organization was named, at one time objected strongly to the idea that all children should be educated alike. He was certain his own ideas were far better, particularly since they included more practical things like gardening, singing, and camping.

The League of Nations, devised by Woodrow Wilson after World War I was a complete disaster; and today the United Nations, an organization based on the concept of the League of Nations, is still struggling to prove its value. Another idea that hasn't caught on yet and one that may be the best idea of the century is one that needs all our concentrated efforts again and again and again. That is Aldo Leopold's idea of a land ethic. The land ethic enlarges the boundaries of the community to include the land and everything on it. The land ethic changes the role of the human from a conqueror of the land to a steward of it. It implores us to hold the same respect for the land that we do for the humans on the land. Leopold's land ethic was published post humously in 1949. It is said to be the only ethic given to the world since the advent of Christianity. Leopold has been called the chief twentieth century prophet of wilderness, yet there are thousands of outdoor educators who have never heard of him. The magnitude of Leopold's work may not be recognized for many years. Leopold, himself, recognized that his ideas might not be adopted overnight. Two years before his book, A Sand County Almanac, was published he reminded us, "It required 19 centuries to define decent man-

to-man conduct and the process is only half-done; it may take as long to evolve a code of decency for man-to-land conduct." Where will we be and what will we be doing to assure that the land ethic doesn't die? And will the future outdoor educators continue the struggle?

John Muir is known as the Founder of the Sierra Club. Unfortunately he is not known as the man who failed to saved the Hetch Hetchy Valley from being damned to provide water for San Francisco. Muir, in the magnificent simplicity of his literature, felt he could educate mer to live with nature. He felt a need and hoped that others would feel it also. He did not realize that to educate men to love nature does not result in them making the effort to save nature. Our job is to make people WORK for nature. If we don't keep pushing, we will roll the rock of Hetch Hetchy up hill again and again. It is harder to start an issue than to keep it going. Hetch Hetchy isn't the only example. What happened to recycling? What happened to Earth Day? What happened to our concern for a quality environment? As with the mobius, to cut in two is to enlarge, and also to convolute. If outdoor education has problems we cannot divide it and hope to simplify. The mobius never ends; it always twists.

A recent issue of the United Airlines passenger magazine, Vis a Vis, contained an article about a man who is president of one of the country's leading outdoor adventure companies. He grosses $6.5 million a year and sends 18,000 clients on wilderness trips -- whitewater rafting, skiing, sailing, mountaineering, trekking, dogsledding, and others. No where in the article is any mention made of any skills learned, any knowledge gained about the environment that is utilized to make these millions, or any attitudes about saving this great expanse of natural resources for future generations.

Obviously this is not outdoor education. It is fun in the outdoors at the expense of the outdoors and with no thought about the future of the outdoors or the participants. What are we doing about it? Why do we let such businesses continue to thrive? If the only purpose of the outdoor adventure program is to make the client feel good about themselves, then they ought to ask for return of their investment for they have been cheated of the knowledge, skills and social consciousness they should have gained.

In the next 10 years, teachers will turn over 50%. Who is teaching the next teachers? Who will take our places? Who are we teaching just as Julian Smith and his colleagues taught us?

Maybe we are seeking Renaissance leaders to accomplish this task. I doubt it. It seems we are seeking leaders who are receptive to all aspects of outdoor education, who are willing to learn, who are willing to try to cover the inseparable links of any aspect of the program.

In 1970, I heard Roland Clement, then Vice-President of the Audubon Society, define conservation as "a passionate objective to the destruction of the planet." I wrote it down and have kept those words all this time. A "passionate objection." That demands action with intense feeling. It demands that we act with emotion to save the world from destruction.

Years ago I heard a story about a man who was reading his newspaper and trying to prevent his small active child from bothering him. The child kept asking questions and the man realized he couldn't concentrate. In frustration he tore a sheet from the paper and ripped up a picture of the world that indicated areas of strife, starvation, war, insurrection, pestilence and environmental destruction. "Here," he said to the child. "Here is a puzzle,

put it together," and went back to his reading thinking the child would spend a long time putting the puzzle together.

In a very short time, the child said, "Here, Dad, I put the world together." In surprise the father asked, "How could you do that in such a short time?"

"It was easy," answered the child. "There was a picture of some people on the back and I knew that if I could put the people together the world would take care of itself." It thought that was a good story and used it to end a speech once. Today I think this is a poor story. We cannot take care of the people and hope the world will take care of itself. We must keep the links together and take care of the people, while we care for the natural resources, while we preserve the world.

An old thought from the Whole Earth catalog:

"If you want to make the world better for a year, plant a garden.
If you want to make the world better for forty years, plant a tree.
If you want to make the world better for a century, educate the
people -- and let them educate you."

It is incumbent upon all of us to keep pushing the boulder that is outdoor education up the hill forever. And we must never try to separate the links of the outdoor chain. A mobius cannot be divided.

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